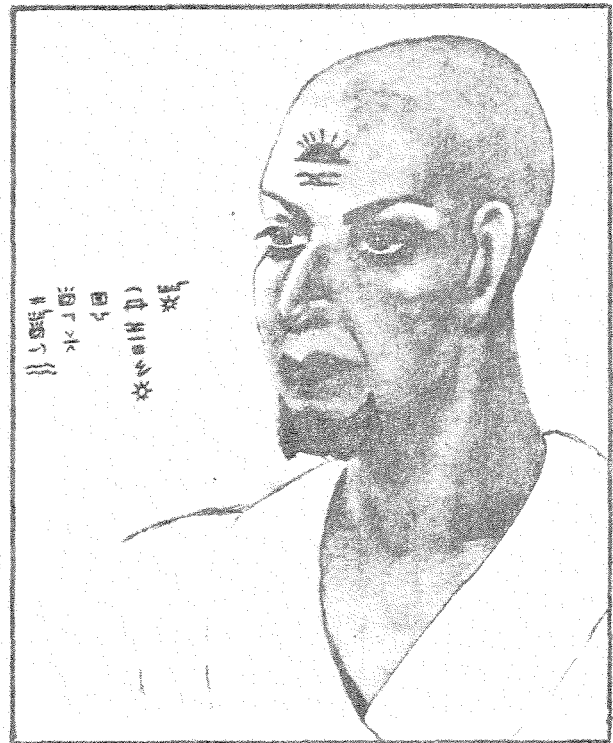


INNER CIRCLE STUDY GROUP

**CLOSED
CLASS**
with
The
YADA



The Yada di Shi'ite

Class 10

A Publication Of:
BORDERLAND SCIENCES RESEARCH FOUNDATION
PO Box 548, Vista, California
USA 92083

INNER CIRCLE STUDY GROUP -- Closed Class No. 10

SUBJECTS DISCUSSED WITH THE YADA

- Page: 2. 1. Leaning On The Material World
3. 2. Every Moment Is A Vital Moment
4. 3. Pay Profound Attention To What You Want
4. 4. What Is The Greatest Mystical Practice?
5. 5. Purity Is For The Angels
6. 6. Who Is The Teacher? The Student!
7. 7. Taking The Body With You
8. 8. The Absolute Need For Mental Control
9. 9. Today Inexorably Follows Yesterday
10. 10. Returning To Earth In Form
11. 11. Respect The Cyclic Nature Of Time
12. 12. The Great Burden, Guilt
13. 13. Learn To Refuse Substitutes
14. 14. Will Must Be Learned!
15. 15. The Moment Of Our Being
16. 16. Togetherness, Under Adolf Hitler
17. 17. The Continuance Of The Unimportant
18. 18. Does Anyone Ever Take Advice?
19. 19. What Are You Doing With It?
20. 20. The Cause Of Respiratory Disease
21. 21. No Problem Has Ever Been Settled By War
22. 22. The Individual Rebellion Of The Hippy
23. 23. The Intelligent Use Of Sex
24. 24. In The Time Of Plenty
25. 25. Crosses On The Battlefield Of Ignorance
26. 26. A Vanity Never To Be Fulfilled
28. Appendix

INNER CIRCLE STUDY GROUP -- CLOSED CLASS No. 10

Home of Mark Probert, Telegnostic, and former Kethra E Da Foundation headquarters, 931 E. 26th St., San Diego, California
Sept. 15, 1967. Early evening.

Yada: "Good evening, my friends. It is again our night for little talk on our life in the nature of our feelings regarding what we have learned and are, perhaps, putting into daily practice.

"So much of what is called philosophy is misinterpreted. Or, perhaps I should say, interpreted by each person differently; but how about the originator of those thoughts? He or she perhaps had only one idea in mind. Now each time a new person reads the philosophy they add a little bit of their own selves to it. It may have nothing to do with the original thoughts; but that again is as it should be; for we all interpret life in our own particular way. Is it not so?"

He: "Yes."

Yada: "For every philosophical thought that is created comes endless interpretation and endless new attempts to organize truth. There is no truth, per se, truth is the individual's interpretation; so we who seek to know life better must realize that and set down no ironclad laws, and it should only be understood as the originator has it to be. Let it free. You who do the originating, let it go. It will grow on its own accord and by the ability of each person to reason with it, to think about it, to feel it.

"The best interpretation of anything I think is the actions that it moves us into. Words in themselves are not always very kind to us. (Pause for whine of landing jet plane overhead) So we must put in some softness, find some words and phrases that are comfortable for us to live with.

"The mind of man is like the ocean, constantly in motion, shifting, changing. Wonderful. How else would we want it? To stand still is to stagnate. Important thing of this is to get into some kind of action. Make a choice and get into action with it. Majority of we humans come in to the physical life and wander aimlessly through it, in a large -- largely in a state of uncertainty, insecurity, getting to wonder what it is all about, mostly dying without ever knowing what it was about. So, like I said last time we met, they went away 'with an empty bag'. What else could they do, but fall right back here? They come back with the bag still empty. So they begin again, to collect things. Trying, hoping

always to find something -- impatient -- worthy of their time, worthy of their struggle.-- some intelligence, something with purpose.

LEANING ON THE MATERIAL WORLD

"There are materialists, or those who classify themselves as that, that have worked out for themselves a very fine philosophy. They lean not on gods, or spirit wings for their own help; they lean on their own intuitive feeling about the world around them.

"Certainly, if they can sleep with their thoughts, with that philosophy, how wonderful that is. Those who feel they know should cheer them on. Never discourage.

"This physical world is the hell that your Christian Bible and many other holy books speak about; but they have largely, most of them, turned it around, leaving man with nothing to look forward to but more hell, more suffering. You hear the modern Christian teacher telling his pupils to do only what God wants them to do. Well, I would not say anything against this if I but knew it would be helpful; but how can it be when man knowing nothing about himself -- what can he know about God?

"Gods are a race apart from man. Man makes Gods and when he does they become a race apart, from man. He separates himself from the Light within, tries to extend it outside from himself. This causes him to make it -- make his Gods -- of his own lower nature; so he finds his struggle just as painful, just as wearing -- Even so, though I may know that a man's philosophy is killing him, killing his intelligence, I would raise no voice against it, in his presence -- not until he found it right to come to me and ask me.

"It is like giving alms to a beggar-- one whom you know is lost in drugs or alcohol or some other form of body dissipation. Now my only duty to that beggar is to give what I am asked. What he does with it is his business. The moment I give it is out of my hands, out of my responsibility. I may fully realize that this one coin is going to be his last coin on earth because he will be using it to continue his unthinking destructive acts upon himself. I still withdraw my attention from what he does with it.

"It is foolishness. It is selfishness when we give and become greatly concerned about what's going to happen with that which we have given."

She: "Why did you give it to him?"

Yada: "Why? Because he asked me for it."

She: "And you had it?"

Yada: "I had it and I gave him. Now suppose he came and asked me for a Way, of moving out of his dissipations, his destructive acts. Again, I would give him all that I thought he could absorb, he could use; and again I would turn away from him. It is now his, his to act upon, his to do. (Piercing whine of passing overhead jet plane) If I do otherwise I am not a giver. I am not a lover of life. I pass my sense of destitution of spirit on to him.

EVERY MOMENT IS A VITAL MOMENT

"What I do is my life. Every moment of your awareness of the physical world -- or whatever level of consciousness you're on! -- is **your** life. They are vital moments. You cannot, we cannot afford to let them dribble away in useless thought, such as trying to control others. We have enough to do to think for ourselves.

"Always it is said, 'When the student is ready the Teacher will come.' When one is ready to ask for help there will be somebody there to help him. No one stands alone. We do not live in a desert. Except it may be the desert of our own dismay, unhappiness and general ignorance.

"Many people that I have talked to through the years have come to consider me as holding some kind of high place, high office; and they want to attain that office. That's a commendable thought but how can I open the door and let them in? How can I say where the office is? The only way you are going to know is by listening to me, to what I say, to my thoughts, how I express them; and then judge them for yourself. I hold no higher office than you hold. Only difference between you and I is that I know. I know my place. I know where I am. You think I am in some other place; it's your individual judgment of me.

"I hold no place that you cannot attain, in fact that you do not exist in, already; but I have conscious awareness of my position. We are all in the same place; only some others have not yet attained that kind of awareness."

He: "Yada, is there any particular reason that some of us have not been able to get around to that very important fact."

Yada: "Yes, there are very large reasons. It is called, **experiencing**; and knowing, be aware of what our attitudes are to experiencing. We get into rapport with some one who seems to be better off than we are, financially, or morally or whatever; and because we think we are not having all that, we feel it must be something tremendous; but we do not know what, because our minds are off on something that is apparently tremendous to us.

"You know the story I have told about the very wealthy man in India, who gave up all his wealth to become a meditator, a navel meditator. He felt something missing. All the years of his life his attention was to the massing of material substance. His attention was there. That's why he amassed such a fortune. The

more attention you pay to that which is you. Your fear is you. The greater your gain from that.

PAY PROFOUND ATTENTION TO WHAT YOU WANT

"Let us take one who is an alcoholic, a drug addict or whatever. The more they keep their attention on those things the more profound becomes their attention on those things. It is like one under a hypnotic spell. He has been telling himself over and over again. This is the way it is. Now if you go on and on telling yourself what you feel is, it becomes you. You become it. You get lost in it, lost in the beauty of life, lost in the poverty of life, lost in your own particular habits which have given you bodily pleasure.

"We want more and more, more and more, until we cannot hear the outside cries anymore.

"What are you doing in coming here? All of us getting together. We are striving to get a deeper, a more profound sense of loss from the things that we know are hurtful to us, are destructive to us. We are closing the door that gave these former drives. Outside living. Illusionary worlds. Worlds of pain.

"In the inner understanding we soon find that the more we keep our minds on what is within, the more we know what is without. So, our bodies change. We are more awake to what is. Before we were awake to what isn't, to illusions, to the belief that it is necessary to suffer in order to attain a true spiritual life.

"You see we do not have to renounce the world. It is automatic with us as we see its nature; we move away from it. We do not have to go into mystical practices of any kind.

WHAT IS THE GREATEST MYSTICAL PRACTICE?

"The greatest mystical practice is withdrawing your attention from that which you know is harmful, painful to you. You now know it. Looking around Nature, is there any animal that wilfully consumes alcohol? Or takes tobacco smoke into their lungs, their body? Now I cannot imagine any, except those animals who are given these things by unthinking individuals, trying to make the animal enjoy them. Dissipating ourselves, and loving it, makes us quite capable of forcing our dissipations upon others including animals. It is just a matter of destruction.

"It is of no use to practice mantrams and go on special diets with the hope of becoming more spiritual. If the mind isn't clear the body is not going to be clear. It is that simple. So, we begin to wake up. We feel aware to life out of our slumber, and we move. And the more we desire to wake up the more we move away from the world of the senses, of the illusionary world.

"Now this does not mean we give up our natural desires -- whether it is eating, or for sex or -- these are natural things with us.

They only become unnatural when we get lost in them to the -- to the -- "

He: "Detriment?"

Yada: " -- to the detriment of the sex.

"PURITY IS FOR THE ANGELS"

"Man is God, is the Light, is the intelligence of creation. He is low. He is sunk in his dream, lost in the dream, not knowing there is an outside-inside! Of where his Real Self dwells, where the Creator dwells.

"It is just like that. Lost in it. You go to sleep and you wake up in a dream, and you have no awareness that there is an external self lying there on the bed. We must try first to consciously realize that it is a dream we are in. Then we can control the dream instead of us -- or instead of it -- controlling us.

"We are entirely at the whimsical -- uh -- mercy of our world, as long as we are unconscious, and do not know that 'I am the dreamer'.

"Do you feel, that if you got into some else's dream, and you -- realizing you are dreaming -- could pass this thought on to that one in the dream with you? Do you think you could convince him that he is dreaming?"

He: "No."

Yada: "No, never! Never! God must wake up to himself, not to someone else, to some other god. My Light must shine so that I can recognize it, or I cannot recognize the Light of anyone else. (Movement among the listeners in the room, tape recorder switch noises.) For I cannot recognize the Light of anyone else. See what friends I have?" (Yada chuckles)

He: "Actually, Yada, you're pretty well aware of our needs and by coming over here you are giving us the opportunity to have something to desire; and if we don't have that first mainspring we can't even get started; and all you're doing for us -- and of course we are very deeply appreciative of this -- is you're giving us a way to get ourselves started towards this awareness of being the Creator."

Yada: "That is all that I can do, and you in becoming aware of it is all you can do. Isn't that wonderful? Each of us, we do our part and we forget what we have done. We leave it go. We do not try to get merit for it."

He: "Yada, I don't think then that you have anything to dwell along with the ego. You are not building that up but you are doing the creative work of being the Light by giving the Light.

and by passing it on this is really the highest form of creation."

Yada: "Well, comes the highest form of creation in another way."

He: "You dont want -- you're so kind, Yada, you're not telling me I'm a liar, right? You're just telling me there's another way of doing it. That's really not the point, Yada." (Chuckles)

Yada: "Oh, yes it is. Oh, yes."

He: "Okay."

Yada: "I would go another way. The other way is _____. How can you know what I think if you have no background for it. How can you comprehend it?"

"WHO IS THE TEACHER? THE STUDENT!"

He: "Yah. Because if the teacher doesn't have anything in common -- or rather the student doesn't have anything in common with the teacher, or conversely, they cannot communicate. They cannot be both on one thing."

Yada: "Au kee. Au kee. And this is it. Not taught very often by those who call themselves teachers. They make their students dependent upon them. They go further. They not only cut themselves off from themselves by doing this, they cut them off from others who could help them by telling them 'Dont go anywhere else, come to me. I hold all the Light.' What they mean is they hold the darkness.

"They who seek the Light -- and only we who seek the Light -- are capable of recognizing the Light. How is that? It sounds so egotistical. But let us look at it in another way. We can see only that which we are seeking. It may be back in the physical jungle. That's what we are seeking. The more I see of things that excite me and please my senses, the more I seek it. That is Light to me. Can I deny someone else's Light? Really I would be denying my own.

"Clara, you looking very well."

She: "Thank you, Yada, that's right."

Yada: "Feeling well."

She: "Yes."

Yada: "Yes. Say tay keen. Say tay keen. Say keen. Way kay me on, aunka aunka ee kee on. Continue on. Continue on with that thought."

She: "Yes."

Yoda: "Now you wish to speak to me, one of you, please?"

TAKING THE BODY WITH YOU

She: "I have a question, Yada. I think that you did this, and I know that the Eastern -- Masters in the Far East did this. They took their -- when they were ready to leave this plane they took their bodies with them. Now is that -- do we have to re-condition our consciousness to do this? Has any one in the Western hemisphere ever done it -- or in the modern world? I know that you said you have, taken your body, I believe."

Yada: "Now when you consider that energy is all, basically speaking of the physical world, is all there is. This means it is everywhere present. I think in the -- there was man he called Planck (Max Planck the German physicist) and he thought up idea which he later called the H-factor. You know of that? In which he pointed out that energy, the electron is everywhere present. The electron is energy.

"Now one does not have to use the energy of their own body and take it with them. There is no necessity for this. I did it and others did it because they were taught that this could be done. Those who could do it did it, used it as a demonstration of their own ability and that is all. It is not really important."

She: "Yada, does it serve another purpose? For instance, those who did that, couldn't they come, materialize their own body in this physical plane?"

Yada: "Oh, yes."

She: "Could that be a purpose?"

Yoda: (Chuckles) "How did you arrive at that kind of thought, unh?
Because it is so -- "

She: "I think --

Yada: "That is one of the basic reasons why I did it -- and others have done it -- for that reason; so they could carry on, whenever they felt like it, in the physical world, wherever they were needed. They had the substance already trained, already conditioned for entering the physical world."

She: "Because at another time when you were explaining that you said, 'I created it, why should I waste it.'"

Yada: "Yes, but I must always wait for someone to ask the proper question, and I give the proper answer then."

She: "Very modern -- just like a computer." (Laughter)

She: "In this modern world of ours, has anyone done this? Have they reached the consciousness -- uh -- "

Yada: "Yes."

She: " -- the awareness? Do they do it now in this modern world?"

Yada: "Yes."

She: "I mean we could if we kept our consciousness -- "

Yada: "You could."

She: "Praying the condition there?"

Yada: "Yes. But be very careful of holding this thought too close to you, until you have learned to manipulate matter while you are still in the body. Because why? Because if you have not been able to do that while you are here in consciousness, then when you -- or should you -- suddenly withdraw from the physical world -- or be withdrawn by what is called an accident -- and find yourself with the thought of 'Oh, I must take the energy of that body with me', you're going to put upon yourself a very, very difficult piece of work, a work that you may not be able to accomplish; and you will only be wasting your time without accomplishing anything."

She: "We would be earthbound then."

Yada: "That is right."

He: "You'd be carrying dead weight. You wouldn't know what to do with the energy because you can't control it."

THE ABSOLUTE NEED FOR MENTAL CONTROL

Yada: "That is right. It would be like the man, he was going up a steep mountain; and as he goes he picks up rocks and putting in pocket; and so as he goes on he gets heavier and it's more difficult to walk. He has taken trouble with him, unnecessary, without thinking. If he had learned that the lighter he was the better he could walk. If he held on to that thought instead of, 'Nothing can weigh me down'. But you see, he was not ready to accept the belief that nothing can weigh him down, and yet he picked up the rocks and put them in his pocket."

She: "When someone appears to us, is that what they have done? It looks like to me they've taken their bodies with them, over there?"

Yada: "No, not necessary -- uh -- as I said, sufficient energy can be gathered without doing this. Only thing is, it is not

trained so that you can use it. What you do to appear to somebody, you can gather energy from almost any source. But this energy has not been -- has not had that kind of thinking "sewed" into the cells of the body; so you can only hold on to it for a short period of time. You become an appearing and disappearing ghost because you cannot hold on to the energy. You cannot hold on to the filler. You know the filler?"

They: (Murmur of agreement)

Yada: "Hah, hah. We must try to attract to us that which is ours, and that which is ours is almost always that which we have had experience with -- and it has had experience with us! It belongs to us. You see, whatever is coming to you because it is yours already. You cannot avoid it. So often we wish we could."

TODAY INEXORABLY FOLLOWS YESTERDAY

He: "That includes disease and all good things."

Yada: "That is right. That is right. How is a disease yours, or mine?"

He: "Because you think it."

Yada: "We bring it to ourselves by our constant anxiety. The anxiety becomes effective as a disease in the body. It becomes literally organic, functional in the organs. When we know this, I think we start practicing other kinds of thinking.

"It is very difficult to unthink a thought -- "

He: "Better to use preventive measures and not think the negative thoughts, than to undo or unravel the habits or -- the treatment you have to go through -- "

Yada: "That's right."

He: " -- To get rid of it."

Yada: "That is right. What we said before about using your energies like this; you begin to learn that you can do this, take your body with you in energy. What I said against this, until one has other understanding, reminds me of one man who said, 'Reincarnation should not be taught because peoples coming over here would believe in it and spend so much of their time trying to reincarnate. They cannot do it.' Hah, hah, hah. Tell me something. When a man tries to smile is it a real smile?"

He: "It looks faked -- "

Yada: "That is right."

He: "Put on."

Yada: "That is right. You want to give smile, then feel it. A smile is a feeling, a feeling of joy, of satisfaction, of appreciation. Feel love, and then it is real; it is yours. It is real."

She: "Question Yada."

Yada: "Yes."

She: "You can use anything that you know is yours, and if you are consciously aware of your control of matter then you could really manifest a body and keep it in function at any time you wanted to."

Yada: "That is right."

She: "But is it true that, what you said about having conditioned it once and keeping it for your future use whenever necessary -- in your library for use -- that that is really a more efficient use of energy. Is that the difference between those two? In other words you'd have to go through all that work then when you'd already done it before?"

RETURNING TO EARTH IN FORM

Yada: "I say this. It depends upon the individual, whether this is entirely true or true only in degree. Now I have returned to the earth five different times in form -- uh -- for I was needed -- in that way -- in those times. I found it easier to use the energies of my former physical self in a more satisfying manner.

"But the question is: What is your purpose? In saving energy and putting it aside -- when you are not really putting it aside. It is still being used in perhaps another manner, in another dimension."

He: "By yourself, Yada?"

Yada: "Yes. Yes. Any time that you are not using my -- yourself, it is not being used, it is being abused. Which puts us deeper into the unconscious state again, the sleep state again. Because life is so beautifully balanced through out, in all of its many ramifications, so beautifully balanced, that we the Seeker, that we need never be concerned about being without That which we need at any given moment. But we will not -- by the way -- be able to judge whether we need or just want. There is a difference, you know. The Lower Self knows all about wants. Wants belong to the physical world; but needs belong to the mind; for It knows, and knows it knows; so there is no emotional choice-making. It is clear cut, purposeful. It may be not what we want to do, but what we need to do, and so we go with it."

She: "If we -- or you -- had done this -- had taken your body

with you, or taken your energy with you, then you wouldn't have reincarnation again. Because then you would start all over again. You'd have another body."

Yada: "That is all right. I would still have to incorporate it into new body; thereby giving it, that body-self, consciousness that it didn't have before."

She: "Is that how some people are geniuses?"

Yada: "Yes. Their very essence is being put back where it was taken from. It is being used again for that purpose. The fact is that every act, every thing takes place where it belongs. The moment it seems not to do that, or does not do it, we know we are faced with what is called a freak, a damned, a thing outside the pale of law. So then we move from it. We know it for what it is. It holds no useful purpose for us."

RESPECT THE CYCLIC NATURE OF TIME

"I have no ambitions that I cannot fulfil. I have no needs that I cannot satisfy. So you see, after a time, as we come in to various mental and physical cycles, we begin to see how to live in those cycles, in those times; and I think that everything that happens to one is governed by -- and very exactly governed by -- the cyclic nature of that thing."

"This is why we should always have a great respect for time. Even though we may try to deny it we cannot really; and I've said we live in time in the physical world and time in the unmanifested world. I must know that thing belongs in that cycle or this cycle; so I will know its worth. I will know its point of endurance. How long it will last that way. What is my time in doing this or that? Then I know how much energy I have to use. Time is your life. In your world, times is your life. Use it carefully and with love. Then you will have less chance for destroying yourself before your time."

"Before your time is how much have you learned? What have you learned? How much usable things of your life have you gathered for yourself. That I cannot tell you. Only you, as an individual, know that. In earlier years I used to remark upon American expression that people said, when they said they had nothing to do for an hour or two, and they said they were "killing time". The unfortunate purpose of that was, time was killing them! And it always does; for they do not know what they are doing; if they are but waiting."

"Don't wait. While you are seeming to wait, be active. Do something. It will make your energies stronger. Even though that "something" may be meditating. Sitting very quietly is how the body gathers energy. So that means you are doing something. Especially can you gather energy by meditation. Yes?"

He: "And by doing something, Yada, you are gaining experience."

Yada: "That is right."

He: "How did you know I was going to ask you something? Is it because I was breathing?" (Pause, and laughter.)

Yada: "Dont you always?"

He: "Thank you, Yada. I was just kidding."

THE GREAT, GREAT BURDEN, GUILT

She: "Yada, is there any method by which we can clear out our fears and things like that? For instance, a lot of people smoke, but they dont seem to be able to stop. They dont seem to be able to face what ever it is."

Yada: "Well, then the next best thing to do is not to get a guilt feeling about it. Because the guilt feeling is much more harmful to the body than the doing of the cigarette or the tobacco of any kind. That more often kills the body than the material substance."

She: "Is there any other method, though, by which we could -- for instance, clean our mind part. I know that we keep running away, looking for methods of escaping."

Yada: "There is no escape. That is the sad part of it."

Another She: "We know that. We all know that. We keep running around the bush."

Yada: "You try, yes."

She: "And we can see how to correct somebody else -- but we cant -- then we look back at ourselves -- it's a different story!"

Yada: "It is."

She: "Does time itself -- when you're on the Path -- are we on the Path -- as time goes along -- faced with problems we should face squarely?"

Yada: "Yes. Because most of the problems that you have bred in you for many years, from the time you were born, and that were bred in you by those you came to in this physical world. You are -- it's your condition to be fearful and anxious about life. Now you must slowly get over your conditioning. You must re-condition, with your own kind of thinking and feeling. This is why it is so important to leave people alone, to not advise them that they should do this that way, or that this way. There is no one way of doing anything. I think if you know that your former kinds of thinking

were destructive to you, if you have awakened to this thought, you have made a wise step on the Path, just to recognise that fact. You may continue to use these negatives, but if you have no guilt feelings about them pretty soon you will get no satisfaction from them, from your habit, whatever it is. You lose sense of satisfaction.

LEARN TO REFUSE SUBSTITUTES

"You will begin to refuse substitutes for some other desire. Like the desire to be relaxed and at peace with yourself. You will not use tobacco to do it. Tobacco is a substitute. Alcohol, drugs, these are all substitutes. The excessive use of food, substitute. It is like having an itch you cannot stop but you try.

"There is no moral evil about these things. It is not that at all."

She: "Then the best way to face it, really, if we're going to pick up -- I don't smoke at all -- for instance I probably over eat; but if I were going to pick up food which I didn't really need -- I wasn't hungry -- then I'd ask myself, 'Why?' at that time."

Yada: "That is right."

She: "And -- uh -- "

Yada: "What is it you really want? Yes."

She: "But lots of times we don't know, except that something's wrong, hah hah."

Yada: "Of course, the itch that cannot be stopped; so you go on with it until you do find a way of stopping it. Have patience. Patience is a mighty sword. Have patience. Do not condemn yourself, ever! You make a mistake, recognise the fact that you did make a mistake. Keep this in mind so you will not do that again."

He: "That's intelligence, not to do the same mistake again."

Yada: "Oh, yes it is, of course. When we do the same mistakes again and again it shows a great lack of will. And this is so important to life, willing. The feeling of command is willing things to happen."

"This is the way I want them. I need them this way. I will have it so. It is so. Amen."

He: "Yada, that will is something we have to develop, isn't it?"

Yada: "Yes, of course."

He: "It's not like having cells in the body. It's just there

there and you just have it. It's something that you have to develop through your character, through your intelligent planning, living with yourself."

Yada: "That is right."

He: "Knowing what you want."

Yada: "That is right. In your Christian Bible it tells about God making man and giving him the will of free choice, to be good or evil."

WILL MUST BE LEARNED!

"No, we have no will over anything. We must develop it. We are like animals. We must learn to get rid of the animal that moves by seasons."

He: "Like so many things, you cant will for another person. You cant digest for another person."

Yada: "That is right. No. No."

She: "What would you say will is?"

Yada: "It is command. The Spiritual Self commanding. The Creator knowing, and out of knowing makes commands. This is so. Again we go back to your Christian Bible and if you say, that uh: 'Be there in man faith the size of mustard seed, Say to the mountain, 'Get hence!' the mountain will get hence. But, have you ever tried it?"

He: "It doesn't seem to work too well!"

Yada: "And why not? Because there is no problem. You can move. The mountain cannot. Why contest the mountain? You can move. You know the mountain cannot; so it's silliness, it's foolishness, to command things that you know cannot come to pass."

"Now, I am a magician. I want to command the mountain. Do I command all of the mountain? All of the mountain is not in my way. Just a certain portion of it may be in my way. So I concentrate on the little that's in my way; and I move to it, and only to it; and as I move that portion of the mountain moves. I recognize it not; so it has no way of recognizing me; so it can not stand in my way. But if you try to command the whole mountain, that's foolishness. A smart magician knows how to move, how much to move."

"Kethra, take ee yah, take ee yah. Nay ee see to mah unh tay yama. (Pause as he awaits his Teacher's reply) Ee say too ee chee! Ee kay new unh, chee! Say tay kay ah say tay kay no oh nah. Ee gracia. For a little while I leave, please, unh?"

They: "Thank you, Yada. Thank you very much."

There is a pause in the action while the Yada is gone, with the tape recorder shut off, and the members of the closed class in animated discussion. Then the Yada takes over Mark's body again.

Yada: "You know that is what -- what you read there, Annie and Clara, -- is what I call the desert after a heavy meal. Hah, hah. But you see it also tells me that we must pay attention to the small things before we can look at the big things, before we can recognise the big things. The small things in your everyday life, they some times seem to us so unimportant that they give us a kind of boredom. They depress us because we feel their smallness. We sense their lack of importance to us.

THE MOMENT OF OUR BEING

"But here I think we make a mistake. Because whatever we are doing, remember, it is our life! At that moment it is our entire life. It is the moment of our being. So we should feel a sense of joy. No matter what we are doing. No matter how insignificant it may appear to us it is of great importance that we do it with joy.

"Years ago -- I'm going to take Mark as an example of what I am saying here, I'm sure he will not mind it. Years ago he work in the town, in the city, and he operating car that go up and down in the building. What you call that?"

They: "Elevator."

Yada: "Thank you. And one time a man come in there and he was officer of the Navy; and he say to Mark, 'You seem very depressed today.' And Mark say, 'Yes, every now and then it occurs to me what a useless work I have.' The man he say to Mark, 'Useless? Not important? My friend, how you think all the men of business would get to their business if it were not for your ability to take them up where they belong, and down when necessary. You are doing a very important work. All these peoples would be denying their services to other peoples, if you could not get them to where they do their work. So look how widespread your ability to do this would be lost. How many people would suffer if you could not do this. Think of that a little while,' he said and then walked out of the car.

"Shortly after that, in Mark's realization of the truth of what this man uttered, his feelings of depression and lack of importance to life left him. Then the job left him. When we recognise a thing we do not have to fight it any longer. Then we want to. It is in our not recognising that things are forced upon us that life becomes depressing to us. There is nothing you do that does not in some way serve someone else.

"Now I would not say or make comparison of this kind with the work that you do such a thing, but were it not for the criminal minded the police would have no jobs. The judges would have no reason being judges. There would be no use in building jails. So jail keepers

would be out of work. Often, in the most negative things, there is the greatest kind of positive action.

TOGETHERNESS, UNDER ADOLF HITLER

"Let's go to the man he called Hitler. Everybody curses him. Everybody wishes him dead even though he may not be dead, they think. In their minds he should be in hell. What do you think he was in when alive?

"But he served a purpose. He brought people together while in his mind he was trying to separate them, and the more he tried separating the more peoples he brought together. In consequence, with his drive to make a pure German, he brought in to Germany all kinds of peoples, from all over the world. He created great enslavement camps and brought people together that would never have come together before.

"These people learned to live together. They learned to appreciate that which they once hated. (Whine of landing jet plane overhead.) They learned to see the humanness in one another. So how can a man do all evil? It isn't possible. The laws of Nature forbid it.

"Genghis Khan changed the whole face of the then known world. Of course he created great suffering, same as Hitler. In his drive to do good he done much evil.

"So we can say about our own individual selves. Try as we may to do what we call good there will always be grains of bad in it, of negativity in it. A man who has a disease -- who was once without disease -- learns to take care of himself. All the time he was enjoying life, not caring about himself really, suddenly he realizes he must take care of himself if he expects to live on the earth a little longer. Not only live but live comfortably. He begins to take care of himself. The disease did him good, besides evil. Nowhere in Nature is there found all good, all perfection.

"There was a man in your world, a great bard, Shakespeare. He once said, 'The good that man does dies with him and the evil lives after.' Perhaps put it little better. 'The evil that man does lives after him, and the good shall be interred with his bones.' Now isn't that a little better? A little of both lives after him. And a little of both is buried with him. The grave is not our end. Were it so I would not be here. And you would not be here. Because you have been here many times before, and in order to have been here many times before -- or even once before -- you would have had to live, go on living a continuous life.

"Continuous is a very strange word, because it brings in the question of 'how long?' What is continuous. This moment in which we sit and talk is itself eternity. Eternity is but a measure of time; so it lives without end; for it has no beginning. A beginning is a thought. A thought then becomes manifested in the times world. The thought continues. If not in my brain, it is in the Large Brain; and so it enters all the small brains on and on,

so long as the world endures, and so long as that thought has to do with the physical world.

THE CONTINUANCE OF THE UNIMPORTANT

"The small things. Things of no importance. Often we pass them up because they are camouflaged. The camouflage is black, the blackness of our own feelings, our own senses, unimportant to life."

She: "I read a story about the Japanese in the war the other day. You know what Banzai trees are? They are trees which are pruned and they are perfect miniatures?"

Yada: "Yes."

She: "Of art in Japan. Only one man during the Second World War kept that art alive. He was taken as a soldier and he petitioned to keep this art going instead of going into war or raising more rice. Finally, there was only one man in the war department there who could give this permission, and he happened to be a student of life. He said, 'This man will not go and raise rice like every one else. He will continue this art to show the eternal significance and the continuance of the unimportant.'"

Yada: "Umh."

She: "'And that will be his contribution to the war.'"

Yada: "You know, Lao Tze, he once say, 'The smart tree does not try to avoid gharls, breaks, sags and sicknesses in itself. Because it knows if it looks perfect it will be quickly cut down to be used as coffins.' (Laughter from the group) Not a very enterprising ambition, unh?"

"So, regard everything as important, but know where that importance really lies. If a thing looks important it offers you much danger because appearances are deceiving. That's why I've said there is a **price** on everything. Look for the price. A man who spends his life searching for gold begins to believe that all that glitters must be gold. So then he gathers much Fools Gold and tries to sell it. What is important.

"A man says, 'Oh, I will succeed greatly if I could leave this particular location! There's no one here appreciates my abilities.' So he travels around the world looking for success, looking for someone to appreciate him. Many a person has done this, looking for treasures, spending years of their life hunting the world over, only to come back and find those treasures at their doorstep."

She: "It's too simple, really, isn't it?"

Yada: "Of course! They're looking over the simple, the small,

as being unimportant. That is one of the most, one of the greatest ways to camouflage yourself when everyone is looking to kill you. Dont look important. Appear to be totally ignorant. Put away your beautiful clothes. Wear rags and the bandits will not pick you out. These are very great truths."

He. "Yada, to illustrate that. I had a former French student -- or student of French, and he went to France. Before he left he had a little money and he bought the best clothes he could buy. When he went to Paris all the people over there saw him as a wealthy man. He actually was a student. He didn't have a lot of money. But he had beautiful clothes and they would charge three times, four times, five times the price of what they would normally charge ordinary people -- because they thought they could get it from him."

Yada: "Appearances. Appearances. Hah."

He: "Yes."

Yada: "Worldly conditions, my friends. Would you care to speak to me? Someone else say something."

DOES ANYONE EVER TAKE ADVICE?

She: "Yada, I would like to ask a question. You said this evening that you shouldn't advise anyone else what to do with their lives. Does anyone ever take any advice, on the merit of the advice or of the donor?"

Yada: "Not very often, because they are not yet capable of understanding what is good advice and what is not. They do not trust themselves so they do not trust the person who offers them this advice."

She: "I thought they only took it when it agreed with their ideas."

Yada: "Yes, of course."

She: "Otherwise they dont take it."

Yada: "That's why I say do not go out and seek followers. If there are any followers -- and you have it -- believe me, they will seek you. And some times you will wish you had hidden your Light more carefully under a basket. Hah hah. Yes. They will seek you out; and many, not to gain what you really have, but rather for attention to themselves. They see you in the Light and they want to get in it."

He: "That's why so many people like to have their picture taken with the president, or a politician, or a somebody -- "

Yada: "Reflected light -- and that's the worst kind of light, You see how dull the moon shines? Now supposing that glow was really in the moon. It would be most beautiful. It would be bright, but that is not the nature of the moon. The moon can only reflect light not give it.

WHAT ARE YOU DOING WITH IT?

"There was a man in your world, a Chinese man. He wrote book called 'The Importance of Living'. You know that?"

He: "That's Lin Yutang."

Yada: "Oh. Lin Yutang."

He: "Yes."

Yada: "Thank you. I think if you getting it and reading it you will find a great deal of satisfaction from it."

He: "I have about three copies of it, Yada."

Yada: "Well!"

He: "Doesn't help to have it just to have it, you know. I'll be glad to share it." (Much laughter from group)

She: "Run off five more for us."

Yada: "Money in the bank is in the bank. It is not being used so it is useless."

He: "That's right."

Yada: "A man talks about what he has. That's unimportant. It's what he's doing with it that makes it alive, and important.

"My friend, how is your little girl, Jenny?"

She: "She's fine, thank you."

Yada: "She is not having much trouble with the respiratory?"

She: "No."

Yada: "That is very nice. I am very happy to hear this. As she grows older it will leave her. I think that she, though, should not go to wet climate to live. Even when she getting older."

She: "It's been kind of muggy around here."

Yada: "Yes, of course. The fact is San Diego is located so,

with water and that, that it is a place where peoples that have weaknesses for certain diseases, meaning respiratory diseases, suffer quite a bit from it.

THE CAUSE OF RESPIRATORY DISEASE

"But what is respiratory disease? Is mostly an inward anxiety about one's own security. It is a feeling of being frustrated. 'I cannot talk because I cannot breathe.' Pretty soon the impression that you cannot breathe begins to take affect upon the physical self. Such thinking actually breaks down the mucous membrane in the respiratory tract, because with it goes a feeling, the feeling of being frustrated, of being held back, of being held down, of not being allowed to speak; so comes asthma; so comes almost all respiratory ailments.

"If your medical men, those who are beginning, could be given a complete course on psychosomatic ailments, they would come less and less to use drugs to heal ailments. Now, something else?"

She: "Yes, I have a problem. It's within me I know. I have to take Paul -- you know our son Paul? -- "

Yada: "Yes."

She: "This week, to register for the draft; and I know that he is sort of looking forward, when he gets out of high school, toward enlisting. But I dont know how to act towards him about how we feel about it. I know it is something he has to do for his country; but we are so opposed to this war in Vietnam; and I dont want him to get the feeling inside how we feel; and yet I'm living a lie if I dont express it; so what is your opinion?"

Yada: "No, you are living the truth. He is living to the best of his ability the truth, and he should be let to live that way. Say nothing to him to bring him anxiety. Now, you know, when living in a country that is at war, anyone who is capable of playing a part in that war should do so, or should at least try to do so, some part. This is where the country is at this moment. Live the way the country is. It is of little _____ to object to war when war is going on. It is like the man he is in prison, and he say to his lawyer man, 'They cant put me here.' You see, he is there. There is no denying that. He is there.

"Now to object vocally is not going to change anything. What is the trouble? What is war made out of? It is made out of man's ignorance of his own nature. It is made out of ignorance regarding himself, the individual person, as being better than someone else. This means it is made out of fear and distrust and hate, and greed! But how many are going to hear you when you or if you should jump up and start screaming, 'Stop the war! It is inhuman!' They do not even know the meaning of 'inhuman'. When a country's at war there is no such thing as human-ness. There is just kill.

That's what wars are. Kill, or be killed. To stop wars we have to have wars to see their negative side. To really consciously feel them. Here in your country you have never been destroyed by war. You have never been really -- except by your own Civil War which you had here many years ago. So the majority of your peoples do not know what it is to live in war and with war."

She: "Our fathers did, though."

Yada: "Yes, of course, but did they pass this on to their children? In an intelligent manner? Have they ever said to them, 'This is no way to live. You father has been through it. This is inhuman. This is lacking intelligence.'

NO PROBLEM HAS EVER BEEN SETTLED BY WAR

"Nothing has ever been settled by murder, mass or, retail or wholesale. No problem has ever been settled by violence. It's only after the violence is over with that some portions of it can be settled.

"But you see, so long as you have the kinds of teachings you have, just to stop an active war is of no point, because going to break out somewhere else again. First you have to teach the people the foolishness of war, that it gains nothing for anyone. This has to be instilled in the minds of the young. This has to be instilled in the minds of those that call themselves leaders."

She: "I think they're the real pushers, Yada, because it seems to me more and more people now are objecting to this war."

Yada: "Of course. Of course. But it's too late to object to it. You must carry it through. You must end it on your terms or -- "

She: "It's useless."

Yada: " -- it's useless. All those young beings died in vain. You see it isn't only hating violence that makes us realise the futility of war, it's hating violence in ourselves. It's growing out of greed, by seeing the lack of need for greed. So you teach your young this. Those of them who are getting older and getting into powerful positions, they will act like you taught them.

"Today you having what you call the hippies -- interesting."

She: "How did you like that article Mark read in the Saturday Evening Post?"

Yada: "To be expected. It is a nightmare."

She: "You could get sick. Wouldn't you?"

Yada: "Of course yes. Of course yes. If I didn't know for what it was made I could get very sick. But knowing what it is I'm not sick about it. It belongs in this time."

THE INDIVIDUAL REBELLION OF THE HIPPIE

She: "Do you think it's a rebellion of a whole way of life, Yada?"

Yada: "Yes, and yet it's an individual rebellion. It seems to be a mass rebellion but in truth it is not. It is an individual rebellion, and then these individuals get together and make it seem to be a mass protest. Actually it is a sore, a sore spot in the pride of the individual."

She: "What do you mean?"

Another She: "I think the pain tolerance is being felt. It's being felt one child at a time. All the children who happen to be -- either the children that were born after the Second World War and then -- you know -- from '47 to now?"

Yada: "Yes."

She: "And each one of them feels the lack of the influence from -- you know they didn't get any instructions or help when they were babies and they really feel it, the pain of it."

Yada: "You see how individual it is when each of these individuals are acting according to their particular feeling? About what's happening? They are not all acting to the same thing. They believe it is, some of them, it is their mother's and father's attitudes to them. Now, that's in some cases, yes. In other cases it is a feeling in a person not of a mother and father, but of the world at large, the conditions of the world at large."

She: "But isn't this in a sense almost a good thing because it makes them realize, look at something that we haven't looked at."

Yada: "But you see in their looking they are not seeing. They are just looking."

She: "They are running away?"

Yada: "That is right. Running away with the use of drugs."

She: "Don't you think there's everything to run away from, but nothing visible to run to?"

Yada: "No, I think they fail to see what there is to run to."

She: "That's what I mean. It's not that there is no tangible thing to go to."

Yada: "But what's happening in this? They are losing themselves, each of these individuals are losing themselves in their selves, in them selves. They are getting deeper into the illusionary state of things. They are believing all the negative things of their elders to be evil, and so they are constantly thinking of evil, or bad, or wrong, or better do it another way thoughts. But they do not do it another way.

"They talk of love but they do not know what they are talking about. They think love -- the majority of them think love is to go to bed with one another. They think it has something to do with sex. Where in reality their sex has been frustrated. They have been hurt sexually -- and in many other ways.

THE INTELLIGENT USE OF SEX

"You cannot take from the young their natural drive for sex expression; for that is when it is the highest in them; but you can teach them how to use it intelligently. But the majority of peoples who indulge do not know this.

"Love-ins? They are not love-ins. That's hate being expressed in the most intense way, by self-abuse. It is a drive to commit suicide. That's not doing something constructive about their life. They are running! And they have no leader, and they'll follow anyone over the cliff to destruction. They are going to leave nothing behind of worth to their children, the next generation; if they keep doing this way."

She: "This is true, Yada, they disapprove, I think, of what we have built for them; but they are not making any effort to change it, to jump in and help. They're not satisfied to reconstruct something new. Instead they are just going wild."

Yada: "That gains nothing. It only loses them more and more. There is no answer to a well balanced life with the use of drugs and the use of your sexual powers. There is no good from it."

She: "Wont they find? They'll find this out in time, wont they? Or are they so lost they'll lose other things."

Yada: "I say, in all sincerity, unless someone with intelligence takes the proper steps and shows them, guides them, leads them, they will all end up going over the cliff. They will take the entire generation over the cliff."

She: "What is the form of intelligence that you think they would hear?"

Yada: "First thing. There is no changing or solving things to make them better as long as they take drugs. You must stop this first because it befuddles the mind. You are not thinking straight. You are hungry but you know not what you are hungry for! Stop

running and listen. You are hungry for understanding. You are hungry for real love, for appreciation of yourself as a human being. Stop running, or there will be no hope. (This last difficult to hear because of whine of overhead jet.)

She: "If I stop running, what would I do?"

Yada: "You would start doing something constructive. If you believe that your parents are not doing things right, and you become one of these beings do you think you are doing something right? What is it that you do not like about your mother-father? Make reproach on this. Make them widespread, not only to your mother-father, but to all mother-fathers. 'Understand me' is what they are crying inside; and yet, they are causing more misunderstanding, for themselves."

She: "Yada, do you think the fact that the lack of responsibility has missed some place. There is not instilled any sense of responsibility. A child has been given everything it asked for, mostly in the last 15 years. We went through the cycle of 'dont smack your child'. No punishment demanded, just understand. You know. Let them make their own decisions and go and do as they will, and take the consequences. This for a long time was a good pattern that people followed. The swing went the other way but too late."

IN THE TIME OF PLENTY

Yada: "Yes, of course. You know you are in the period of time that your Bible predicted. In the time of plenty there shall be a great famine, a great sense of starvation from love, from any feelings."

He: "I think that is one of the main things they resent, Yada, that there is so much hypocrisy in this world. The adults say one thing; then they do another thing; and the hippies see it all over, in the business world as well as in the lives of their parents; and that is one of the things that they rebel about."

Yada: "All right, then they should have a leader to point this out to them and all get together and plan the more intelligent way, and do more intelligent things. Act more intelligently. They are acting less intelligently."

She: "I think that the answer -- uh -- I think that a lot of those groups are started by a few leaders and the rest are followers."

Yada: "That is right."

She: "But if the leaders had what it takes the rest would fall in."

Yada: "That is right. But how is this to happen when these leaders

are ignorant themselves and lead the younger into drug-taking. As a way out? Is that meaning hippy? Hippy means knowing. Hippy means being aware. I very much aware of you so I am told. I am 'hip' to this or that. Would it not be better if a group got together and called themselves 'The Happy Ones'."

She: "Isn't this a small group, though, in that age bracket? Yada? Because the ones that are in college, they're busy doing their studies -- "

Yada: "Oh yes -- "

She: " -- or they're unemployed or -- "

Yada: "The number of people that are this way is not nearly what is supposed to be as advertised. The intelligent ones are still working hard, still struggling and in an intelligent way. They are making inroads on the old way of life, but not very fast, that is all.

CROSSES ON THE BATTLEFIELD OF IGNORANCE

"But does nature move fast in anything? Just man wants to move fast. The crushing, destructive weight of an Ice Age is sometimes less than an inch a year."

She: "Wont this sort of dissolve itself? Like the Beatniks? Sort of disappearing after awhile?"

Yada: "Yes, of course."

Another She: "Then it wont be a war; it'll just be something else."

Yada: "Yes. But it will leave many crosses on the battlefield of ignorance, many crosses that may not be physically dead but mentally so. There are more and more young peoples going into mental hospitals, and more ending their own lives; and this rate of negative growth will increase for the next five years."

She: "I read today that suicide among the highschool students was fifth in the diseases that took peoples' lives."

Yada: "Well then you know what I am saying."

Another She: "Question, Yada?"

Yada: "Yes."

She: "Were the incoming entities around this particular time another certain group that is reincarnating, to cause this effect?"

Yada: "You know, during my physical life experience, the last

hundred years that my civilization survived -- a thousand and twenty-four years -- the last hundred years of that, the suffering of the peoples grew ever greater. Ignorance grew in leaps and bounds. The suffering grew. More and more peoples were enslaved. This caused all kinds of insane doings on the part of the ones who enslaved them.

"In the slaves themselves the slaves became slaves to drugs. They became slaves to themselves in sex. Great orgies were held. Man came to believe that by gathering together he could use his sexual powers in a very promiscuous manner and call up the Gods to save them. Well, it called the Gods of Destruction down upon them instead.

A VANITY NEVER TO BE FULFILLED

"That's what you are doing today. You're calling on the Gods to save you. You're waiting for the Flying Saucer peoples to come in and rescue you. Believe me that is a vanity, a vanity that will never be fulfilled. No one saves us, but our own individual selves. You do not like the storm? Then find a way out of it.

"As I said last evening, a cyclone is a very destructive force; but inside of it, in the eye of it, it is peace and tranquility. So, you, what are you trying to do. You're trying to come in out of that storm. You making "eyes" in it. You're crawling out of the storm because you know that unless you do you will be dragged down into destruction. Come inside. Peace is everlasting."

She: "That sort of ties in with what you said not so long ago about approximately eleven years there will be a change."

Yada: "Yes."

She: "In a sinking. In a dividing."

Yada: "Yes. The whole solar system is being violently responsive to the violence to humans on the earth. You want not to go down in that violence? Then play no part in it. Withdraw from it. I do not mean to run away. I mean to do what you feel is necessary to do. To be active, but not let it touch you. Touching emotionally is dangerous. You'll go down with the rest of them."

She: "The reaction to fear as a group."

Yada: "That's right."

She: "This is all we can really do."

Yada: "That is right."

Another She: "But this state of mind we have here were to grow, wouldn't those energies penetrate into -- for instance if there were a hippy movement next door -- wouldn't that penetrate and do some good?"

Yada: "Of course, but uh -- "

She: "I mean the whole San Diego area, were enlightened -- it should give a better feeling. Shouldn't it?"

Yada: "Yes, of course, but as I said earlier, there are those whose minds are so hypnotized, so deeply drawn in to these negatives that -- "

Another She: "Nothing could penetrate."

Yada: "That is right. Now if you can do this with a negative condition, think of what you can do with a positive one. How hard the wall you can build wherein nothing can touch you. No thing can destroy you, and yet it's the kind of wall that leaves you pass through to be of service to those who still sleep.

"It's the magic wall of knowing. I Am That.

"It has been my joy to come and talk with you."

They: "Thank you very much, Yada."

Yada: "Your son, he will be all right. Do not feel such worry for him. I know it will not be easy for you not to because you have largely lived in your child. It's because you have had so much trouble, pain. You came to live in him and for him. But please to believe me. Nothing will happen to him that is not right to happen to him."

She: "Thank you."

Yada: "With yourself, you are perfectly safe because nothing shall happen to you that is not meant to. Being that it is meant to it will be good to happen to you."

She: "Thank you, Yada."

Yada: "I thank you. In thy period I will watch over him."

She: "Thank you."

Yada: "Gratia. A nochee."

They: "A nochee, Yada. Good night."

APPENDIX

At the top of page 26 the Yada made an interesting offhand observation: that his ancient civilization of Yu lasted 1024 years. If you want to go more deeply into this vast subject of the rise and fall of civilizations and their comparative life-spans, get and read a copy of Oswald Spengler's "Decline and Fall of the West". According to his computations, our Euro-American culture is a thousand years old now and declining rapidly, from its beginnings around 900 A.D. with the formation of the Hanseatic Leagues in Europe.

THAT "SINKING AND DIVIDING" PROPHECY OF 1967

On that same page one of the class students reminds the Yada of a prophecy he had made earlier that "in approximately eleven years (from 1967) there will be a change" what the Yada called "a sinking and a dividing".

At this writing, September 1977, ten of those eleven years have gone by and Clarisa Bernhardt, California's Earthquake Lady, is predicting big geological changes in this state and elsewhere starting March 8, 1978! Her success in accurately predicting previous 'quakes makes her prophecies worthy of attention. The National Earthquake Information Service of the U.S. Geological Survey takes her seriously. Here's a portion of an article on her in the June 14, 1977 "Star" tabloid:

"An earthquake of about 4.5 magnitude will hit southern California on March 8, 1978. This quake will herald 50 years of extreme seismic activity which will change the shape of the nation.

"The March 8 earthquake will cause the Palmdale Bubble to crack," Mrs. Bernhardt said. (The Palmdale Bubble is land, extending along San Andreas fault in California, which has risen up to one foot over the last 15 years.) "Water will seep into the Imperial Valley, covering Palm Springs completely. The water will reach the Colorado River and spread eastward to Phoenix, Arizona. One day Phoenix will be a beautiful seaport.

"Meanwhile the water will spread westward to the Pacific Ocean. Los Angeles and San Diego and some of the mountains will become islands. Concurrent with this, like a seesaw, land will rise in central and northern California. Nature will close the San Francisco Bay and it will become an inland lake. None of this will happen in a cataclysmic way. People will be able to evacuate. There will be a minimum loss of life.

"By the year 2025 this series of earthquakes should be complete. The San Andreas fault will be reinforced and strong. Land under the Pacific will have risen and we will be able to drive to Hawaii."

INNER CIRCLE SEANCE MATERIAL through Mark Parobert, medium. He was a "sensitive" from birth but had little or no interest in metaphysics until psychic phenomena began manifesting through him to an alarming degree in the mid-1940s. He went to Meade Layne in 1946 for answers. Mr. Layne was a retired college professor and life-long student of the Mysteries. As Meade became acquainted with Mark's controls in the seances that followed he realized that here indeed was a most remarkable contact with the Inner Planes. This was not the Spiritualism of personal messages, but man-to-man exchange of ideas with worldly wise, cosmopolitan men and women, learned, even cynical at times, but possessed of praiseworthy tolerance and understanding withal.



MARK PROBERT

No. 8 Series - Seance memoranda from the Inner Circle from Sept. 22, 1946 through Feb. 1949. Meade Layne originally released 14 of these memoranda in all, each containing stenographic transcripts from several seances. The Probert mediumship was remarkable in that many different people from all walks of life took over and discussed a wide range of topics with the sitters or visitors, ranging from abstract philosophy to daily personal problems. For convenience and economy we've grouped the original Memoranda into larger volumes of about 50 pages each, indexed much of the material and included portraits of the leading members of the Inner Circle, drawn from originals by Mark Probert.

BSRA No. 8 - A: SEANCE MEMORANDA Nos. 1 & 2, Sept. 22, 1946 through April 6, 1947. Controls: Charles Lingford, Sigmunc Freud, the Pigmy, Rama Kalo, Kay Ting, Lo Sun Yat, Harry Lauderdale, Sister Theresa Vandenberg, an African Missionary, a Kahuna, Japanese soldier, Drug Addict, Temple Dancer, Sit Thomas Lipton, Ali Ben Casi, Choctaw Indian, Atlantean, Ramon Natalli and others. Subjects Discussed: Astral plane conditions, Healing, Ideal Seance Conditions, Doreal, the Ballards, Initiations in Tibet, Flying Saucers, the Catholics, Developing Clairaudience, Invocations and Banishments, Hawaiian Magick, the Ether Drift. 59 pages. . . \$2.25

BSRA No. 8 - B: SEANCE MEMORANDA Nos. 3 & 4, April 13, 1947 through Oct. 4, 1947. Controls: Lo Sun Yat, Charles Lingford, Egyptian camel driver, LT Colin Kelly, Ramon Natalli, Rama Ka Lo, Professor Luntz, Temple Dancer, La No, the Helper, a Mongolian, an Old Indian Woman, Dr. Cotton Lynch. Subjects Discussed: Richard Shaver and the Deros, Reading Akashic Records, Healing With Color, Astral Astronomy, H.P. Blavatsky, Gravity Vortexes, Inhabited Planets, Telepathy, Predestination, Moon Conditions, Canals of Mars, Hypnosis, Keely Motor, Development of Mediums, Nature Spirits. 78 pages, 8½x11, indexed. \$2.25